

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَإِذْ قَالَ رَبِّي لِلْمَلَكَةِ: ﴿

”إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً“ قَالَوا: ﴿
”أَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ، ﴿
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ؟“ قَالَ: ﴿
”إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ“ ﴿

البقرة ٣٠

«(Note) when your Lord said to the angels, “Indeed, I will set upon Earth a (human) successor.” They said, “Will You place upon it those who would cause corruption therein and shed blood, while we extoll Your praise and sanctify You?” He said, “Indeed, I know that which you do not know.”»

﴿ Al-Baqarah 2:30 ﴾

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Amazing Authentic Stories - Book 1

آدَمُ أَبَوَالْبَشَرِ

Ā D A M

FATHER OF HUMANITY

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

MUHAMMAD Bin MUSTAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from the evil within ourselves and from our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا

تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ» آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ Āl 'Imrān 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's (ﷻ) Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge and understanding of the *ṣaḥābah* (رضي الله عنهم). This is the clear path of guidance that Allāh (ﷻ) has drawn for people, and that leads to their

¹ An-Nisā' 4:1.

² Al-Aḥzāb 33:70-71.

³ The above paragraphs, including the Qur'ānic portions, are known as "*Khuṭbat ul-Ḥājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم).

⁴ The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh (رضي الله عنه).

immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- ① Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- ② Cultivation: the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they were previously in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with serious writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- ① Purified Islāmic teachings
- ② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

Muḥammad,) neither you nor your people knew them before this. Be, then, steadfast — for, indeed, the best outcome is for the pious.»¹

Muḥammad Asad said:

“It cannot be stressed too often that “narrative” as such is never the purpose of the Qur’ān. Whenever it relates the stories of earlier prophets, or alludes to ancient legends or to historical events that took place before the advent of Islām or during the lifetime of the Prophet, the aim is, invariably, a moral lesson; and since one and the same event, or even legend, has usually many facets revealing as many moral implications, the Qur’ān reverts again and again to the same stories, but every time with a slight variation of stress on this or that aspect of the fundamental truths underlying the Qur’ānic revelation as a whole.”²

ALLĀH’S NARRATIONS ARE THE BEST NARRATIONS

Allāh (ﷻ) relates to us the best narrations — in His book and in His Messenger’s (ﷺ) Sunnah. Allāh (ﷻ) says:

«نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ، وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ»³ يوسف ٣

«We narrate to you (O Muḥammad) the best of stories in what We have revealed to you of this Qur’ān, although you surely were, before this, among the unaware.»³

The narrations that Allāh (ﷻ) relates to us are the best of all narrations for two main reasons:

¹ Hūd 11:49.

² “The Message of the Qur’ān”, p. 321.

³ Yūsuf 12:3.

1. They are absolutely true stories, which eliminates the element of falsehood that exists in most of people’s narrations.
2. They are full of lessons that we can implement in our pursuance of righteousness and guidance. To the contrary, many of people’s narrations are pointless, and some of them even give bad lessons and crooked guidance.

Both of these reasons are mentioned in the following āyah:

«لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ. مَا كَانَ حَدِيثًا يُفْتَرَى، وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ، وَتَفْصِيلَ كُلِّ شَيْءٍ، وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ» يوسف ١١١

«Certainly, there is in their stories a lesson for those of understanding. (As for the Qur’ān,) it could not possibly be a fabricated dialogue, but rather a confirmation of what was revealed before it, and a detailed explanation of all things, and guidance and mercy for people who will believe.»¹

BEWARING OF REPORTS COMING FROM THE PEOPLE OF THE BOOK

In many instances, Allāh (ﷻ) does not cover the full details of a particular story. This is because Allāh (ﷻ) tells us just the part that is of relevance and benefit to us. Pursuing further details is often futile and of no useful consequence.

Many of the Islāmic narrations can be found in the Bible or other sources of the People of the Book, albeit containing differences that are often major, and sometimes interesting details that are hard or impossible to verify. Such narrations from the people of the Book are called “*Isrā’īliyyār*”². We must be very cautious in relating or accepting them because they may conflict with the Islāmic teachings, sometimes in a subtle way.

¹ Yūsuf 12:111.

² Literally: narratives from the Israelites.